

Review of INTERNATIONAL AFFAIRS

115

* * *

<i>Đorđe JERKOVIĆ</i>	AFTER INDIA — BURMA
<i>Rade VLKOV</i>	FORTNIGHT IN THE WORLD
<i>Ley HIAN</i>	COEXISTENCE AND THE WORLD
<i>L. ERVEN</i>	ASIA AND PEACEFUL COEXISTENCE
<i>Milun IVANOVIĆ</i>	MUTUAL ASSISTANCE
<i>Radomir LUKIĆ</i>	AGRICULTURE IN 1955
<i>Svetozar RADOJČIĆ</i>	CODIFICATION OF THE YUGOSLAV LAW
	INDIA IN OUR ANCIENT LITERATURE

Review of INTERNATIONAL AFFAIRS

Edited by:
THE EDITORIAL BOARD

Chief Editor:
RADE VLKOV

Published by
THE FEDERATION OF YUGOSLAV JOURNALISTS

CONTENTS:

AFTER INDIA — BURMA — — — — —	1
FORTNIGHT IN THE WORLD — Djordje Jerković — — — — —	2
COEXISTENCE AND THE WORLD — Rade Vlkov — — — — —	5
ASIA AND PEACEFUL COEXISTENCE — Ley Hian — — — — —	7
RIGHTS AND DUTIES IN MUTUAL ASSISTANCE — L. Erven — — — — —	9
AGRICULTURE IN 1955 — Milun Ivanović — — — — —	11
CODIFICATION OF THE YUGOSLAV LAW — Radomir Lukić — — — — —	12
INDIA IN OUR ANCIENT LITERATURE AND ART — Svetozar Radojčić — — — — —	15

OUR AGENCIES ABROAD FOR THE ENGLISH EDITION:

U S A

Universal Distributors Co.
52-54 West 14th Street

NEW YORK 11

World Events

EAST PALATKA — FLORIDA

E N G L A N D

Lange Maxwell & Springer Ltd.
41-45 Neal Street

LONDON W. C. 2

I S R A E L

Ignjatović Flora
Musrara 59/II

JERUSALEM

C U B A

Agencia de publicaciones madiados
O'Reilly 407

HABANA

Diamond News Co.
San Martin 8

HABANA

After India — Burma



IN the beginning of January President Tito arrived in Burma, where he was sincerely welcomed by the citizens of Rangoon and the leading personalities of the country. Upon his arrival, extensive political talks were initiated immediately, as well as a tour of the country which distinguished itself in contemporary Asia by its immense and persistent efforts to maintain its national independence and build its life on socialist principles.

The purpose of the visit to this country is identical with the preceding visit to India as they are both parts of one entity, and consists in the genuine desire to cooperate with all peoples of the world according to certain definite principles, not only for the purpose of solving outstanding problems, but also with a view to achieving the loftier goal of establishing relations based on creative collaboration among all peoples regardless of mutual differences, all in the interest of common progress in peace and independence.

The more or less similar tendencies in the development of these countries were not and could not have been one of the principal reasons for the establishment of such links as those manifested by the visit of President Tito. This re-

semblance is genuine and it can be stated with satisfaction that it has exerted and will continue to exert a major influence on better mutual understanding. As the basis of a policy, however, it would inevitably preclude the common higher policy, the policy of active coexistence pursued by the three countries towards all nations and peoples of goodwill. The kindred tendencies of development contemplated from the standpoint of long term development in general, and from the standpoint of international socio-economic and scientific development in particular, have certainly earned their place in the history of socialism.

One of the most important aspects of these visits to the Asian countries is that they took place during a special phase of the development of international relations, particularly in the relations between the so-called East and West.

As stressed by the statesmen of the three countries, the dominant characteristic of this phase, before and particularly during this visit, is that the general and especially the scientific and technical development in the world has reached such a level that local armed conflicts or any differences between vanquished and victor, would no longer be possible, as war would almost certainly be converted into a general process of total mutual annihilation. The proclaimed policy of coexistence under such conditions represents an indispensable instrument for the world of today in the quest for a solution of all the dangers towards which it is driven both by the advocates of the political and ideological division of the world into blocs, those who plead capitalist encirclement, or those who proclaim the ideological origin of disputes and the inevitability of their solution on an anti-communist basis.

Maybe some people will raise the objection that the effective forces on which such a policy leans for support are limited and disproportionate with the immensity of the task undertaken. Such a remark might seem correct if it were considered that it is backed only by the three countries in question and that it can count only with their really limited possibilities. However matters seem different if it is borne in mind that the proclamation of such a policy by the three countries reflects the feelings and aspirations of many peoples throughout the world, particularly in Europe and Asia, where it has been finally realized that all odds are against armed conflict as a means of settling disputes and conflicts. The renascence of Europe, if achieved, can only be reached by following the road of world peace, and active international coexistence. These are the only ways which can ensure the consolidation of the recently acquired independence of the peoples of Asia and the success of their endeavours to achieve the transformation currently under way in the Asian countries.

If President Tito's visit to Asia and the political principles proclaimed on this occasion by the highest representatives of the three countries are viewed in this context, the possible and inevitable consequences for the cause of world peace and the indispensable international creative cooperation can clearly be discerned, while also providing an obvious reply to the question of the origin of the forces underlying such a policy and the increasing support it enjoys not only throughout Asia and Europe, but elsewhere as well.

A FORTNIGHT IN THE WORLD

By Đorđe JERKOVIĆ

IN THE MEANTIME

IT seems that the agreements on the basis of which the problem of the rearmament of Western Germany is to be solved within the system of western defences will be successfully ratified in all countries of the West European Union, except in France, which holds the key position in the Continental policy of the West. It is possible that in the end, the act of ratification will go through all the necessary phases in that country too but, judging by everything, the problem which has been worrying France ever since the idea of rearming We-



stern Germany came into being, will remain on the political agenda of the West. From the very beginning the French dilemma was: how to put off the rearmament of Western Germany, and if that was impossible, what system of guarantees and restrictions should be worked out so as to prevent a revival of the old relations, which have many times led to aggression by German militarism. Some time ago the French Assembly rejected the European Defence Community Treaty simply because it did not provide for any such guarantees. And again now the Assembly is hesitating to proceed with the ratification of the new agreements, also because they do not give the necessary guarantees. The fact that the French Assembly originally turned down the proposal for the ratification

of the said agreements speaks more eloquently of the French views than the subsequent more favourable vote, which was taken under well known circumstances. However, the process of ratification has not yet been completed in that country, and those who are impatiently waiting for the final decision should not disregard either the mood of the Assembly during the first voting or its present hesitation before the final step.

It is said that things progressed in France as they did owing both to the pressure from abroad and to the fear that the country might remain isolated in these uncertain times. There is, no doubt, much truth in this, and the first thing those who are worried about Europe's security should grasp is that decisions made in such a manner cannot last long. As those who view the European problems realistically say, much more attention should be paid to French resistance and to the broader European views on the problem of the rearmament of Western Germany. For, finally, the matter does not involve only one country and its worry about the future; what is now necessary is to find a formula for the settling of this problem — if it is at all urgent in its present form — which would enable the European peoples to look into the future with confidence, and which would, at the same time, facilitate a better solution of the German and of other European problems.

Whether the present French resistance is directed along these lines will be shown by future events. What can be said at present is that France is trying to build up a system of additional measures to the contemplated agreements, either by strengthening the functions of the Brussels Control Agency or by pushing through the proposal for a joint armament pool, etc. As things stand at present, these measures would remain within the limits of the policy determined at the London and Paris Conferences on the rearmament of Western Germany in the autumn of 1954. Yet, no one should forget that things might change if no attention is paid to the present French efforts and to the general European strivings. Furthermore the present decisions should not be taken to be anything more than what they really are: temporary measures to overcome difficulties, which in a changed situation would give way to better solutions. For

all such temporary measures should be replaced by more thorough and satisfactory solutions, if no regrouping of forces in the West is desired which would create a different and more uncertain situation in the world.

The Soviet policy, past and present, is being used in the West as the chief argument to justify the necessity for the rearmament of Western Germany. There are many people, indeed, who consider the Soviet Union's policy and, particularly, the relations it maintains in Eastern Europe, to be an insuperable obstacle to more serious attempts to find a better solution for the German and West German problems. The recent move of the French Prime Minister concerning a peace treaty with Austria, which failed owing to Moscow's lack of realism, is very instructive, and it shows how great is the influence exerted by that policy on the efforts to settle the European problems.

Due to all this, the French resistance and the European strivings can act only within the narrow field of a definite policy, and try to introduce changes in that policy so as to decrease its negative effect on the efforts made to find satisfactory solutions to the German and other European problems, efforts which must be continued because only satisfactory solutions can be firm and permanent.

THE CONFERENCE IN BOGORE

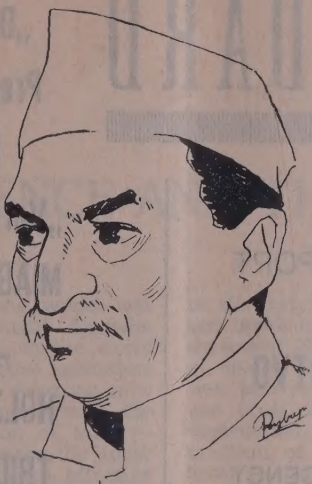
THE conference held between five independent Asian states in Bogore (Indonesia) was one of the last events to take place last year. The newly formed group of India, Burma, Pakistan, Indonesia and Ceylon made a step forward in the development of a far reaching political initiative whose practical results will soon be felt. The meeting in Bogore took place according to a decision taken at the five power conference held in the capital of Ceylon in April 1954, that a large scale Asian conference be organized in the beginning of 1955 in Indonesia with a view to discussing current problems in Asia and Africa, and those referring to the relations between non-Asian areas with these continents, which have every reason to be dissatisfied with these relations.

Indonesia was entrusted with the task of calling and organizing this conference, being an independent country of South Eastern Asia which enjoys the full support of India and Burma, having no disputes with any country on that continent, and, as a Moslem country, having been considered as the most suitable for this task, which will inevitably meet with many difficulties and obstacles born out of the differences prevailing among the peoples in that part of the world, and still more because some of those countries are more susceptible to non-Asian influences and interests than those Asian and their own.

The Ceylon conference also dealt with a series of other important Asian problems, not neglecting a single vital issue relating to this part of the world, and, as is known, devoting particular attention to the liquidation of the armed conflict in Indo-China for the solution of which it provided a useful basis which exerted a notable influence at the Geneva conference which primarily sought a peaceful settlement of the war in Indo-China.

Not only were further measures for the calling of an Asian-African conference defined, but also the number of prospective participants and the criterion for their admission determined. The main points of the agenda were likewise fixed. Thus it was stated inter alia that all independent countries of both continents, including the People's Republic of China, be invited, in accordance with the policy of co-existence which is the guiding principle of the organizers of this important action. In the desire to avoid opposition, or even a refusal to participate by the Arab countries, which represent a notable force in this part of the world, and which are extremely sensitive when their relations with Israel are in question, the Bogore Conference decided not to extend an invitation to Israel, thus obviously violating the basic principle on which its entire conception is based. The two

Governments of Korea have also not been invited, the situation in that country having been appraised as fluid and complex. The Union of South Africa was not invited either as its policy of racial discrimination would contrast with the interests of all other countries of Asia and Africa, for whom the problem of equal rights in all fields of mutual and general relations is paramount.



This extensive action will doubtless attract the lively interest of the whole world and the serious attention of the official circles of each country concerned with the issue of war or peace and the further progress of mankind. At the present time, marked by the preparations for this event, some facts deserve particular notice.

In the first place, this is the first time in world history that in spite of various mutual differences two vast continents find it necessary to convene at a joint conference in order to review and discuss their common problems and examine the general issues of war and peace which beset them

and the world at large. Due to the nature of their aspirations towards a radical and progressive socio-economic transformation and progress, and their wish for equality in all fields, independence, and peace, these countries, both individually and united, represent an important force of progress and peace; consequently, their rallying at the forthcoming conference will constitute an important historical event which will mark a turning point in the development of mutual Asian-African relations and the relations between that part of the world and the other continents. This can particularly be said in view of the broad and constructive platform, envisioned for this conference. As for broader international relations, this conference will provide a notable stimulus for the policy of coexistence which has gained particular prominence after the decision of the leading Asian countries and our country to foster such a policy to the utmost of their possibilities and efforts, as the only solution of the present world crisis. Such a platform and conception can also serve as an example to the non-Asian and non-African countries and show them how relations between peoples should be developed and how the solution of the problems of war and peace should be approached. The countries of these underdeveloped continents live under conditions which could easily render other ways and conceptions far more attractive, yet in spite of this they have unselfishly assumed the lead in the quest for constructive solutions, often at the cost of major self sacrifices, which the countries of the more „advanced“ and developed parts of the world, i. e. Europe and America, are apparently far less inclined to make, in spite of their incomparably larger forces. Therefore the responsibility for the fate of peace and the achievement of international cooperation should be commensurate with their forces.

Export ZEMPOLJ Import

Cooperative Enterprise for Export of Medicinal Herbs

Tel: 22-13 and 29-13 Cable Zempolj Titograd TITOGRA D

This enterprise exports all kinds of medicinal herbs, supplies agricultural cooperatives, state agricultural farms, hunting and fishing cooperatives and individual agricultural producers with all necessary provisions such as: seeds, plant protecting facilities, farm implements and machinery, artificial fertilizers, various fishing and hunting appliances, etc.

Buys from producers: medicinal herbs, fresh and dried fruits, fruit pulp, wild strawberries, juniper berries, blackberries, hides of small and big livestock, hides of game, wool, and agricultural food products.

Purchasing Depot: • Nikšić Tel. 69 — Ivangrad Tel. 50

Main Office: Beograd, Terazije 25, — Tel. 27-600

JUGOSTANDARD

BEOGRAD

EXPORT — IMPORT — RE-EXPORT

GENERALNO TRG. ZASTUPNIŠTVO

INTERNATIONAL COMMERCIAL AGENCY
BEOGRAD, CETINJSKA 9 PHONE 29-439

OFFICES IN:
BEOGRAD, ZAGREB, NOVI SAD AND LJUBLJANA

AGENCY OF AND
IMPORT FROM

„Ducati“ - Bologna - Italy

Prescold - Oxford - England

Misal - Milano - Italy

„Varioss“ - Gronningen - Holland

MIAG - Braunschweig - Germany

„Jucker“ - Milano - Italy

HOLZ-HER-Nurtingen-Germany

TRIUMPF - Stuttgart - Germany

etc.

JUGOTEHNA

IMPORT — EXPORT

BEOGRAD, TERAZIJE 5
Telegrams: JUGOTEHNA Bgd.
Telephones: 24-503, 24-525,
26-803, 24-116

IMPORTS AND EXPORTS UNDER THE
MOST FAVOURABLE CONDITIONS:

All types of tools, ball bearings, winding material, hardware, armatures and fittings, rubber products, technical felt, industrial diamonds, technical glass, abrasive material, sanitary material, various technical material, measuring and controlling instruments, typewriters and calculating machines, various other machinery and wide consumption items.

ALSO DEALS IN REEXPORTS.

Rich assortment of goods on stock.

Agencies in Ljubljana, Zagreb, Sarajevo and Novi Sad

OPINIONS ON ACTUAL PROBLEMS

Rade VLKOV

COEXISTENCE AND THE WORLD

ONCE in the times of constant wars, the world was like an arena in which gladiators fought. Decades and centuries passed, but the conditions in the world remained the same: there has always been more spectators than gladiators, even if these changed their weapons now and then — clubs for swords, sabres for guns. From the earliest times, the means for the annihilation of man — called now war equipment — whether they were the spear and shield, the automatic gun or tank, had been effective on a limited range, and no more. But even so, ever greater number of warriors were going into battles, and ever smaller number of them returning from the battle fields. Plutarch tells us that in one of the greatest battles of the ancient world, fought by the armies of Darius and Alexander the Great, so many thousand men were killed, and Second World War statistics show that tens of millions of people perished in a few years only. Civilization has indeed progressed by gigantic strides, and with it the means for mass destruction as well. Yet, in earlier times wars were fought on a limited scale. After every conflict the world continued to progress, so that those who fell were soon forgotten. Long ago, a good horse and a shield conferred a sense of security to warriors, and even yesterday a solid cellar of any three-storey building or an empty field on the outskirts of a town afforded a high degree of safety.

Throughout history there were philosophers who condemned war as a means to decide political, ideological or other conflicts, and who treated it as a category of the greatest immorality and a rudiment of the animal urges of men and society. It is probably in their writings and works that the first reference is to be found of the idea which has been formulated in our time as coexistence.

Coexistence as a definite concept has not changed; in its essence it meant yesterday what it means today. This, however, does not mean that yesterday's and today's interpretation of coexistence do not differ. The world has changed so much that many values and truths of yesterday seem incredible today. Some centuries ago the news of the fall of Constantinople was heard in Paris many days later. And today, blond hostesses of the SAS aircraft breakfast in Stockholm, serve the passengers with sandwiches and chewing gum over the North Pole at noon and can be seen in the streets of Los Angeles in the evening of the same day. Coexistence in the times of spears and shields, tanks and guns, is not the same thing as coexistence in the time of the hydrogen and cobalt bombs. We have there two different concepts. Once the idea of coexistence was the fruit of political wisdom. Today it is the product of the self-preservation instinct of man individually and of people as a whole. The difference is so great that it is possible to speak of two kinds of coexistence. Once the alternative (in restricted geographic areas) was coexistence or war, and war was the choice in most cases. Such wars were followed by periods of truce, peace, coexistence and new wars again. This lasted for a long time. For the means for mass destruction were relatively undeveloped (the term „relative“ applies also to the bomb dropped on Hiroshima). Today (in world proportions) any choice other than coexistence would be codestruction, and not a war as defined in textbooks and international law. In the world of hydrogen bombs a refusal to accept coexistence would perhaps

be the last. But perhaps it would not — although the hydrogen bomb is a thousand times stronger than the bomb which destroyed Hiroshima — the period of coexistence would be, no doubt, much shorter than expected. We may, but need not, believe politicians and military commentators, but we can trust the scientists. When an Einstein says that the destruction of our planet (once one talked about the destruction of a dugout, a reinforced wall, a fortress or town — has become a technical possibility, and when it has become known that hydrogen bombs possess great destructive power (the French scientist Charles Leon Martens states that a hydrogen bomb blast can destroy one billion tons of material, produce 500 thousand tons of gas-nitrate and produce a cloud of dust up to forty kilometers in height which may spread over hundreds of kilometers horizontally, and that over 5 thousand years would be necessary before such specks of dust lose half of their radioactivity) then it is evident that we are not concerned with fairy tales, but with facts which must be taken into account.

War has always spelt blood, misery, poverty and horror. What has been changing is only the intensity and fields of action. Here we must make a distinction between conventional and atomic warfare. Today the world at war would not look like an arena, where the public watches the skill of the swordsmen in fight. There would be no spectators. There would be neither victors nor vanquished. Therefore, coexistence assumes a new significance. It has become the synonym of life itself. Its rejection would be death. After two world wars it would bring doom over the whole world.

Consequently no time should be lost on the question of whether to accept coexistence or not. Efforts should be made to determine the way in which such coexistence might and should be established.

Coexistence and Blocs

It is said that the concept of coexistence is closely linked with the theory and practice of the balance of forces. The present state of affairs is taken as an example to support such an assertion. The balance of the Eastern and Western strength, people say, has imposed coexistence as a *modus vivendi* on the two worlds. And since this balance is, in fact, the balance in armaments, coexistence itself must be armed coexistence, i.e. the coexistence of blocs.

There is some truth in this. If in the absence of such a balance the stronger side pursues a policy of expansion, it naturally wishes to change the status quo. Strong and weak sides can hardly coexist if the stronger one has any territorial or other claims. But, once the forces of both sides are in balance, once it becomes clear that in a conflict there would be no victors, both sides are then very close to accepting the status quo and coexistence.

This argument is not a realistic one, though it seems to be such at first glance. What would happen if the balance were tipped in favour of one or the other side? It is well known that it is difficult to establish a balance, but it is still more difficult to maintain it. Will the pointer on the world scales remain at the balance mark for long? This is an important question. What will happen when the present equilibrium ceases to exist, when the two unequal

sides face themselves on the world stage again? Will it be possible to maintain coexistence? Only one answer to all these questions has been supplied: Coexistence will last, because the hydrogen bomb is not monopoly of only one side. The number of hydrogen bombs, present and future, is of no importance, for there is already enough of them to make it certain that the victors would not fare better than Pyrrhos. Wars are waged for the sake of victory, and with this prospect in view no one will start a war. And this means that coexistence will last.

This answer is acceptable to a certain extent. It contains some truth. But, confronted with the idea it tends to support, it reveals a paradox which cannot be ignored. The concept of the coexistence of blocs which are armed to the teeth emphasizes both blocs and armaments. The production of hydrogen bombs has not been stopped; it is continued at an even quicker pace. If the existing piles are sufficient to endanger the existence of humanity, if, as the above assertion maintains, their number is of no importance, why is their production still going on? If the balance between the blocs cannot be changed, if the existing number of hydrogen bombs is sufficient to secure the balance of strength forever, why is the further improvement in atomic weapons considered to be the chief prerequisite for coexistence? Is it a vicious circle or something else?

It seems that the world is still under the influence of the cold war, when strength was the chief trump card, and when the two blocs became antagonistic worlds. The relaxation in international tension has not come as a result of any easing in power and bloc politics, but as a result of concessions made by the blocs to one another. After the cold war many international conferences on coexistence were held, and it has been emphasized that coexistence must be the coexistence of blocs. It is, and was, said, better to have coexistence of blocs than a cold war between blocs. This is, no doubt, a simple truth. But it must not be forgotten that this is today the starting step, and not the aim. Today's primitive form of coexistence which reminds one of two armed men saying: "we will both die if we start a fight. I will not start it first", can be better, and is better, than the cold war, which threatened to develop into a real war, but it cannot be accepted as a solution, because it would mean the acceptance and approval of the antagonism between the blocs, which is now held in check only by the awareness of the meaning "we will both die". Today's armed and imperfect coexistence created a favourable climate, in which it is possible to approach the setting up of a coexistence which will not rest on blocs or on the equilibrium of the piles of conventional and atomic weapons.

Coexistence and Neutrality

Is it possible to reach a solution through neutrality? The supporters of neutrality answer in the affirmative. Adhering to the slogan: be polite with everybody, they consider that oases of neutral countries in the world of blocs could exist and become points of attraction. The supporters of classical neutrality are blind to the lessons of history and are not on good terms with political realism. They ignore the fact that neutral countries, too, have been victims of aggression. True, certain countries remained neutral during world conflicts in the past, but only on account of their specific geographical position or other circumstances which did not conflict with the expansion plans of the aggressors. But neutrality as such has never been a guarantee against being drawn into conflicts. Neutrality saved Switzerland in the last war, but it did not save Belgium. Today it could not save any country. Radioactive substances, as we know, have not asked the Japanese fishermen what were their political and other beliefs. Clouds of lethal dust would cover the skies of all countries in an atomic war. Someone has aptly said that our planet has become too small. This is but too true: for the first time in history, humanity has found itself before the alternative — to be or not to be. Peace has really become indivisible in this atomic era. An atomic war in any part of the world would endanger all countries and peoples. This policy of neutrality is therefore opposed not only by humanism and altruism. To contribute to the efforts aiming at preserving peace is

not only an obligation towards the international community, but also the necessary form of struggle for one's own existence.

In the present situation it is then obvious that neutralism in its classic form cannot be the basis of coexistence.

A Third Force

A third force is the idea of neutrality. According to the supporters of neutrality this force should represent a bloc of neutral countries, which, being on the dividing line between the two blocs, would adopt a common programme, so that in a sense they would not be neutral. And this would make the difference between classic neutrality and a third force. This third force would reject the neutrality which is concerned with its own affairs and which does not pay any attention to world events. It would be neutral for it would not join or support any of the two blocs, but it would be active in asserting itself as an important power in harmony with the idea: not a duet but a trio in the world concert.

Many well-meaning people propose a third force as a remedy to the present troubles. Their argument follows these lines: The policy of blocs and the grouping of various countries into two opposing blocs are potential sources of war danger. Two camps can be only camps of war. The existing blocs came into being as a result of the political, ideological, military and economic propaganda of two centres. The balance of forces means peace, absence of such balance — war. The forces which have divided our planet into two worlds cannot be destroyed or subjugated; therefore, it is necessary to maintain the balance between them and prevent war by creating a third force to act as a counter weight and a world arbiter. A third force — a group of countries which have succeeded in remaining outside the blocs or which have come out of such blocs — should by its authority and moral strength, prevent the pointer on the world scales from moving to either side. This third force should become a power which, by its very existence, would guarantee the stability of the balance of forces in the world. A balance of power based on such a force and not on the hydrogen bomb would, according to its supporters, provide firm foundations for coexistence.

Such is in essence the idea of those who consider that a third force would be capable of preventing a new world conflict. At first the theory of a third force seems to contain acceptable elements: a balance of forces based on the neutrality of independent states; a policy of smoothing out the differences between the blocs; mediation services; the action of political and moral influence on the countries of both blocs, and so on. But it has, nevertheless, serious shortcomings. An idea may be good and bad, but if it is at the same time unrealistic it is unacceptable and unsuitable for a signpost towards any solution. In the present international situation the chances of organizing a third force are poor indeed. To link the future and the prospects for coexistence with an unrealistic concept would be unreasonable. Besides, the elements which are contained in this concept can be criticized for many reasons. The supporters of a third force for instance, accept the division of the world in two blocs as an accomplished fact. It is, in fact, based on that division, since the new formation itself would be known as a "third" force. It would be absurd to deny or to overlook the present division of the world, but it must not be accepted as something that must be so, simply because it is so now.

Active Coexistence — A Solution to the Present Problems

The word "active" best defines the idea of coexistence, which is the only realistic solution to the greatest problems of our time. Active coexistence is not only an idea which should be accepted, but also the aim which must be fought for. The supporters of active coexistence view the world as it is, they do not see it either better or worse, but they want to change it. The blocs exist, and they are inexhaustible sources of tendencies which lead to new disputes and conflicts. If these tendencies, which are very dangerous in the present, more or less, tense atmosphere, are to be eliminated, the blocs themselves will have to disappear. But this involves a process which demands great efforts and a long time, and it cannot develop smoothly. The cold war has left its traces not only on the political map of the world, but also in the minds of men. The armament race has filled the military stockpiles with modern weapons, and

constant propaganda has made men doubtful and distrustful. It is therefore necessary first to eliminate the influence of the cold war to prepare the road for mutual confidence and cooperation.

The first prerequisite for the consolidation of peace in the world has been created: wars which threatened to expand into conflagrations of world proportions, were brought to an end; the intensity of political duels diminished; and the contacts and talks between the great powers increased. All this created a new, favourable climate for establishing relations between countries with different systems, which may pave the way, not only for existence, but also for active coexistence, and so gradually remove the present antagonisms in the world.

Conditions for active coexistence exist. But here two questions arise: what forces can serve as pillars of active coexistence, and what international instruments would be most effective in solving the problems which coexistence might place on the world's political agenda? The answers are clear and precise:

1) Active coexistence, being the only alternative to atomic war and coexistence, should be the joint concern of all peace-loving forces in the world. And it can be expected that it will really become such, because what is involved is not a political programme of any kind, but simply a struggle for the self-preservation of human society and for relations of tolerance, which would enable constructive cooperation between peoples, regardless of their social systems, political beliefs and opinions.

Ley HIAN

Chief Editor of the Review „Pacific“

ASIA AND PEACEFUL COEXISTENCE

ON the morrow of the Geneva Agreement, President Nehru declared: „For the first time, after a long period, there is no war raging in the world.“ These are encouraging words; they so to speak, crown the efforts of the policy of peace pursued for many years not only by India, but by other Asian and non-Asian countries as well.

The idea of „peaceful coexistence“ among the nations is not a new one for the peoples of Asia. This idea cannot be put into practice without the peaceful settlement of disputes. It has been clearly formulated as early as 1947 at a Conference held in New Delhi, when many Asian countries sought the possibility of a peaceful settlement of the dispute between the Netherlands and Indonesia. The terrible disaster wrought in Hiroshima by atom bomb confronted the delegates with the following alternative: either the various nations will live in peace with each other, or they shall perish in a total war which will destroy the victors and the vanquished alike. In other words, the alternative is: either „coexistence“ or „codestruction“. If the world wants to live, everybody must be convinced that the earth is big enough for various and different systems, and that coexistence is not only practicable but the prerequisite for any progress of mankind. On this basis the Conference held in New Delhi drafted a programme formulating some very important principles which make the essence of what is commonly called: „the third way in Asia“. It should be noted that such policy was termed „the third way“ and not „the third Bloc“. The difference is considerable, because the initiators of this policy always rejected the idea of Blocs as a source of conflicts and wars. Mr. Appadarai, Secretary General of „The Indian Council of World Affairs“ declared that an independent foreign policy does not mean a policy of passive neutrality. „The duty of the members of the United Nations is to unite in order to resist aggression, and this duty is incompatible with neutrality“. Nehru is of the same opinion, since he thinks that resistance should be resorted to only when all peaceful means to settle a dispute have been exhausted.

2) The United Nations, which was created in time of war, and which showed then that higher ideals of freedom and democracy can bridge the differences between countries with different social systems, was not intended to be a forum for duels between the great powers nor an instrument of one or the other bloc. It was to become an effective instrument in the struggle for peace and international cooperation. However, during the cold war — in spite of its positive work — it was a place for propaganda fights between opposing sides. But today, it is really on the way to become what it was intended to be: an organ of peace and cooperation. The United Nations — as a centre of the struggle for the great ideas contained in its Charter — would be the most suitable instrument of active coexistence.

In today's world in which technical inventions succeeded in linking the remote regions of our planet and decreasing distances between them as much as yesterday's scientists dared to dream, in which fast trains, commercial aircraft, radio, television and press bring all countries into the centre of the world stage, the policy of blocs is acting in an unnatural, diametrically opposed direction. It is sowing distrust, propagating autarchy, severing connections and raising barriers. If common sense and the human strivings for progress win the battle which is presently going on, and if atomic energy becomes for the men of our era what fire was for the primitive men in the dark caves of pre-historic times, the world, with creative coexistence and absence of wars, will be able to devote all its energies to the tasks of scientific and humanistic progress.

This concrete and realistic idea of peaceful coexistence, which has long been defined by India, is reflected, as far as Asia is concerned, in an attempt to come into a closer contact with the People's Republic of China, today within the framework of Asia, and later within the framework of the United Nations. The recent visit of Chou-En-lai to India and that of Nehru to China offered a good opportunity to the two statesmen to stress again their desire to co-operate. They expressed the readiness of their respective Governments to stick to the five following principles: mutual respect of the territorial integrity and sovereignty, non-aggression, non-interference in internal affairs, respect of the equality of rights, furthering of mutual understanding, and peaceful coexistence. Good neighbourly relations between the two countries, which together have a population of more than a billion inhabitants, are of primary importance for a future of peace in Asia and in the whole world. The disputes which marred the relations between these two countries, particularly the Tibetan problem, are already completely settled and economic and cultural exchanges between the two countries are intensified every day.

Nehru wishes to be a worthy follower of Gandhi, but he considers that reality must be faced. He has adopted Gandhi's principle: „Coercion brought about by war is the law of an usurper. The law of men is tolerance“. Being a realist, Nehru concludes that defence should be strongly organized so that foreign aggressors may be repelled. India will, therefore, associate with other countries of Southern Asia, but this Union will have a regional basis such as, for instance, would be an Indian Ocean Pact, the aim of which would be to protect the security of the countries of Southern Asia, and which would, under no circumstances, be subjected to any Bloc of Powers. In such a case India would belong to an organization rather similar to the Balkan Pact but quite different from the SEATO Pact which is, as is well known, the Asian replica of the NATO. It will be an organization based mainly on federal principles: all the members of this regional Union will be free and sovereign nations, the principles of complete equality of

rights and mutual respect of national independence will govern the relations of the Union members; one member shall, in no way, dominate the others (that is why the idea, so dear to Tanaka, of „Great Asia”, which implied the domination of Japan over all other Asian nations, was so opposed by all other countries). It goes without saying that the most important condition must be that all member-nations must first gain their national independence.

Several conferences were held within the framework of such regional organization; they considered, in particular the problem of raising the standard of living of the peoples of Asia. It should be pointed out that at a conference attended by the Colombo Plan countries, the Indian delegate declared: „We place our best hopes in the fact that the Conference is barring the way to a third world war, thus creating conditions which will enable the peoples of Asia to live a better life, — which is the real basis of peace among the peoples of Asia”. The Colombo Plan, as an economic basis for peaceful coexistence in the Far East, should also be mentioned. The population of Southern Asia amounts to approximately 570 million people; the natural resources and wealth of this area are enormous: it is a fabulous reservoir of raw material; it produces almost all the jute and rubber in the world, three quarters of the world output of tea, two thirds of tin, one third of oil and fats, regardless of considerable quantities of minerals of all kinds, including coal and oil. The Colombo Plan defined its main objectives in the following way: „To improve the standard of living of the peoples of Southern Asia to, at least, a minimum compatible with physiological needs”. For years already, efforts based on this Plan were aimed to improve the agricultural production, to build a railway network, to improve sanitary conditions, to solve the housing problem and to educate the public.

We can see that the Asian concept of peaceful coexistence is identical with that held by our Yugoslav friends; it is fully understood that it is necessary to strengthen the economic factors in order to establish good neighbourly relations and also to improve the economic co-operation of those peoples who live side by side.

In another sphere as well, i. e. in internal affairs, the free peoples of Asia are trying to apply the principle of peaceful coexistence in the same way as it is applied in Yugoslavia. It is a well known fact that all the countries of Asia are inhabited by different races and different nations which until quite recently were, and still are, hostile to each other. India (disregarding Pakistan) is ethnologically a very diversified area; Burma is inhabited by Thais and Karennis; Viet-Nam by Meos and Tos. Life in common in a single national unit requires an absolute independence, and the federative system is indispensable if the policy of peaceful coexistence is to be pursued. The example set by Yugoslavia, which is itself a multi-national State, is of a great importance for the peoples of Southern Asia which are under obligation to settle the problem of coexistence within their own State boundaries.

The aims of peaceful coexistence in Asia are of a threefold character: to live on friendly terms with neighbouring China; to live in harmony with other Asian countries and to make the different peoples within each of the Asian States live in peace and harmony, without tension and without resorting to civil wars.

There is, however, at present a shadow cast on the policy of peaceful coexistence in Asia. That is Viet-Nam, which may endanger future peace not only in that country, but in the world as a whole as well. All depends upon the General Elections, to be held in 1956, which must enable the peoples of Viet-Nam to unite once more and to choose the system and the Government they wish.

The peoples of Viet-Nam, taken as a whole, are definitely for peace and for a strict adherence to the Geneva Agreement. They sincerely believe that tolerance will prevail in the relations between the Big Powers and that a new world war, which would spell disaster for the whole world, will be avoided. Such coexistence of the Big Powers is a necessity if the common desire of the peoples of Viet-Nam to unite is to be fulfilled. In the Northern and Southern parts of the country, the Communists and the non-Communists are living side by side. They only differ in numbers. The people as a whole wish to see the Democratic Republic guarantee freedom of action to the non-Communist. They would also like to see Southern Viet-Nam guarantee a full measure of democratic freedom to all, not excluding the members of resistance movements.

The desire of the peoples of Viet-Nam to ensure the peaceful coexistence of the various political movements within the country will materialize only if such a view is shared by other countries. Such a view is shared by the Colombo Plan countries, especially by India and Burma, which greatly contributed to the peaceful settlement of conflicts, yesterday in Korea, today in Indochina. Similar opinions are held in Europe as well, thanks to our friends in the British Labour Party and to our Yugoslav friends. In the past, Asian and European supporters of the policy of peaceful coexistence acted independently from each other. There is a chance now to make these two forces act in unison in order to promote peace in the world. President Tito's visit to Asia is, therefore, an event which deserves to be warmly welcomed. The peoples of Asia see in this visit not only a symbol of friendship among Yugoslavia, India and Burma but, also, an event which is promoting world peace.

Thanks to the victory of the friends of peace over the elements of war, we expect the Geneva Agreement to be loyally and strictly adhered to in Viet-Nam. The application of the Agreement there will produce good results. In particular, it will enable the people of Viet-Nam to normalize their relations with other nations in the world, particularly with the Yugoslav peoples who enjoy the warmest sympathies of the Viet-Nameese peoples, despite the misunderstanding caused by the Cominform.



NORTH-ATLANTIC TREATY ORGANIZATION

A GENERAL STUDY OF THE ORIGIN, STRUCTURE AND DEVELOPMENT OF THE NATO

V

RIGHTS AND DUTIES IN MUTUAL ASSISTANCE

ARTICLES 4, 5 and 6 of the Treaty regulate the questions of mutual assistance in the political and military fields. Article 4 states in which cases the member-states are to meet for consultation; Article 5 determines the forms of joint military actions; and Article 6 defines the area protected by the parties to the Treaty.

Mutual consultations of the member states will take place "whenever one or more Contracting Parties are of the opinion that the territorial integrity, political independence or security of any member state are endangered". This provision does not say who is to request such consultations; accordingly, they may be proposed by any member state, and not only by that which considers itself threatened. Likewise, it does not say anything about the aims of such consultations or about the measures which are to be taken to check the danger. But, even so, it is possible to say something quite definite about these measures. They could not comprise any forcible acts like those the Security Council can enforce under Chapter 7 of the U.N. Charter. They could not involve the use of armed forces either, because that would be a preventive war, and because Article 5 of the Treaty provides for the use of armed forces only, if armed aggression occurs.

Article 4 is, in fact, nothing more than a standard provision on political consultations of member states, such as can be found in all military alliance treaties.

The areas whose territory is guaranteed by NATO are dealt with in Article 6 of the Treaty. Included in these areas are the territories of all member states in North America and Europe, and, outside Europe, the territory of Turkey and the French departments of Algeria, as well as all islands in the North Atlantic north of the northern tropic which are under jurisdiction of the member states. NATO, accordingly, does not guarantee the security of the overseas possessions of individual member states whatever their status is with the metropolis concerned. On the other hand, there are certain territories outside the above mentioned area which NATO protects in an indirect way, i. e. by protecting its military, naval and air bases so located. These include all areas where, on the day the North Atlantic Treaty came in force, military forces of any member state were stationed, i. e. the Mediterranean and the North Atlantic north of the northern tropic.

The most important provision relating to the NATO military system is Article 5, which regulates the mutual obligations of the member states and determines the conditions under which such obligations are to be applicable (*casus federis*).

The member-states are obliged to render assistance to one another in case of attack against one or more of them, or against the territories and objects stated in Article 6. Any such attack will be considered to be directed against all of them. If such an attack occurs the member-states are to take advantage of the right to individual and collective self-defence, as provided for by Article 51 of the U.N. Charter, and render to the attacked party, either individually or collectively, such assistance as they might deem necessary, including the use of armed forces, so as to re-establish and maintain peace in the North Atlantic region.

Under Article 5, as is seen, the NATO Powers have undertaken a special kind of automatic obligation. This obligation must be fulfilled at the moment of aggression. However, the type of assistance they are obliged to render to the attacked party has not been established. This is to be decided at the moment of need by the member states, either individually or collectively. The assistance to be given may, but need not, include military support; it might begin

with political support and economic aid, and lead through various actions to the severance of diplomatic relations with the aggressor, to economic sanctions and the use of armed forces. The argument that Article 5 does not impose on the member states the obligation to render military assistance automatically to the attacked party was largely used to defend the North Atlantic Treaty in the Parliaments of individual member-states. In America, too, this argument was made use of, because the Congress of that time was not ready to undertake the obligation to take part in every possible European war. In the course of the debates that were then conducted, it was said that, under the American constitution, only the Congress was authorized to declare war, and that it was impossible to transfer that right to the Executive.

However, the subsequent development of NATO has gone far beyond the limits set by Article 5 of the Treaty, and this article can now be applied under considerably different conditions. The right of the member-states to determine what kind of assistance they are to render to other allies after aggression has taken place is now greatly restricted. This is particularly true of the majority of the European members.

First of all, the development of NATO did not progress only through the strengthening of individual member states in view of their participation to a system of collective defence, but also through the organizing of a collective, highly integrated military force, and through the adoption of plans for joint action. By tracing its development it is possible to show that the task of forming an integrated army has been given top priority in NATO policy. And such an organization of collective defence, which is based on the conceptions of integrated armed forces and plans, of joint action, cannot but represent and commit in advance all these states which are included in such plans. It is therefore evident that the right of individual member-state to decide and determine the nature of the assistance they will render only after an attack has taken place, as provided by Article 5, is considerably reduced through this integration of military forces and plans.

After the Korean war broke out the NATO Council met in New York (1950) and decided to establish a European High Command and to organize and integrate Atlantic military forces under one central command. In that way a centralized military organization was set up. Since then NATO has been developing its functions, organization and plans, strengthening its centralized structure, furthering its plans for joint action and increasing the interdependence of its member states in such action. Thus, Article 5 and the obligations arising from it, according to which member states are to determine their contribution to joint security after an act of aggression has occurred, could no longer be interpreted in the same way as before the alliance was transformed into an organization with one command, integrated forces and joint plans.

This transformation of NATO is more significant in its actual and practical, than in its formal and legal aspect. Legally it can still be argued that all NATO organs are under the full control of the Council, which is its supreme organ, composed of representatives of all member states, who take decisions jointly, mostly unanimously, and act on instructions from their national governments, and that the principle of sovereignty is thus legally preserved. At the recent meeting which the Council held in Paris, during which the question of using atomic weapons was considered, the supremacy of the Council over the High Command was asserted. It could, therefore, be said, as it is probably being done, that all steps taken by the High Command are subject to approval by the Council, in which every member state determines its attitude independently.

Even if this view is accepted, it will not change the general conclusion given here. For we are not concerned with the question whether the changes in the application of Article 5 have been effected with the consent of all member states; we are concerned with the fact that they have really taken place, and that Article 5 is no longer in harmony with the real position of all or some members of NATO. As it always happens in political matters, the legal mechanism here, too, depends on the mutual relations of the factors which act within that machinery. In view of this complex influence of various factors, which is the result of the actual relations within the organization, and not of its legal system, the NATO member-states are not all equal, because their possibilities and their strength are not equal either. Furthermore, the technical services of NATO also exert some influence on its policy. For their centralized mechanism, the technical character of their action and the gradual expansion of their functions in all fields of defence, together with the coordinated plans, upon the application of which the effectiveness of defence depends, might at a given moment create a situation which would largely restrict the member-states in taking independent decisions after the entire machine starts operating, even if the legal possibility of doing so remains intact. Moreover, such a legal possibility may and may not exist for all member states.

It can therefore be asked: how would Article 5 be applied if aggression occurred? Would the engagement of the Atlantic forces depend on a prior decision of all member states and to what extent? Would the Atlantic Command's entry into a war mean the entry of all the member states as well? Could any member-state take advantage of the rights under Article 5 and decide to offer a different kind of assistance from that planned by the Atlantic Command? Would member states, on whose territories joint installations and supply depots are found, have any chances of making independent decisions? In other words, in what concrete way could the member states implement their right to decide what measures to take after aggression has taken place?

No matter how these questions are answered, the fact remains that the character of NATO has been changed through its development, and that, due to the centralization of all defensive efforts, the possibility of making independent decisions by individual member-states has been restricted to an appreciable extent. The system which has been set up in practice does not ensure the contractual equality of all member states. While some of them are still in a position to decide what measures should be taken, others have been integrated already. Due to all this, the present structure of NATO can be shown to correspond to the provisions of the Treaty only by advancing complex, not too clear legal arguments.

Another thing to which attention must be drawn is the provision of Article 5, which states that the NATO Powers will consider aggression against any member state to be directed against all of them.

In all treaties of military alliance this provision would have a clear meaning: in the event of an attack against any ally, all other allies would consider themselves attacked and declare war. Let us now see how this provision is interpreted in NATO.

The public, naturally, is not acquainted with the plans and strategy of NATO, but from time to time, the general strategic views of NATO have been publicly discussed. Among these was the view on local wars. At present, the probable consequences of an act of aggression for individual NATO Powers are considered from different political and strategic standpoints. Politically, the view that any aggression, no matter where it might take place, would lead to a world war is generally accepted. Strategically, although NATO does not reject this view, it is considered that there might be acts of aggression which would not necessitate the immediate engagement of all NATO Powers. This idea recognizes the possibilities of local wars, which might, but need not, immediately develop into general wars. Accordingly, it might be concluded that a local war, somewhere in the peripheral areas, in which only one NATO member would be involved, could be waged without the participation of NATO as a whole. In such a case NATO could offer to the attacked member assistance other than military aid, which might be considered by individual member state to be sufficient, but which, likewise, might be considered by the attacked state to be inadequate for its defence. This means that the nature and scope of assistance would depend on the significance of the attack concerned and on the extent of its threat to the security of NATO as a whole,

and not to the security of its member states separately. Consequently, one cannot but conclude that aggression of a local character might, but need not, draw into action the entire NATO machine.

From the standpoint of NATO's general strategy, this view might seem logical. Moreover, it can be justified by Article 5 of the North Atlantic Treaty, under which the member-states will, in the event of aggression, determine what kind of assistance is to be given to the attacked party. But, as individual member-states are concerned, all this might, in concrete cases, lead to great inequality in the protection of their security. For ultimately, the kind and the degree of protection do not depend on mutual obligations, which are equally shared by all member states, but on the joint strategic plans, in which different areas might in different cases have different importance and value.

Seeing that NATO might take a different action in different areas, the provision under which aggression against any member-state will be considered to be directed against all of them, would not, in all cases, have the same consequences for all member states. This provision, therefore, is a declaration of solidarity against aggression rather than a firm obligation to render mutual assistance. Under Article 5 the nature and scope of assistance the NATO Powers are to make available to the attacked members depend on the assessment of the situation by every member, either individually or in agreement with other members. In view of this obligation the declaration that any attack against one or more NATO members will be considered as an attack against all of them, can be taken to mean that all member-states are bound to act as if they themselves were attacked. And if no other considerations are taken into account, one would be likely to conclude that all member states should help the attacked member against the aggressor.

However, there are two things which prevent us from reaching such a conclusion. The first — as was shown by debates in the American Senate — is the fact that the automatic clause had been rejected when the American Congress refused to transfer its right of declaring war to the Executive. Consequently, the question of whether the United States, and, accordingly, also other NATO members, which must follow similar constitutional procedures, will enter a war or assist the attacked party in some other way will depend, not on the act of aggression, but on a subsequent decision of the competent national organs. On the other hand, seeing that the NATO Powers have established a joint, highly integrated military organization, which has its own strategy and prepared plans, the manner in which NATO as a whole, and, consequently, all its members, will react in the event of aggression will be influenced by its plans rather than by the opinions of its individual members. Therefore, it is possible to state that in case of a local war it will not be necessary for all NATO members to enter that war, and that it might be waged by one or more of its members. As in some other provisions of the Treaty, here, too, the development of the organization and its views on the security of the North Atlantic area have introduced certain changes in the idea of the collective protection of the security of individual member-states.

The Brussels Agreement, which, through the West European Union, becomes in reality a section of NATO, has introduced yet another change in the mutual obligations undertaken by the NATO Powers. The signatories of this Agreement have undertaken to automatically render military assistance to the attacked member. The countries which are members of the Brussels Agreement are at the same time also members of NATO. As members of the Brussels Agreement they are bound by their duty to render military assistance automatically in the event of an attack on one of the member states, and as members of NATO they are bound by Article 5, which was discussed above, and have double and unequal obligations. They are bound together closer than other NATO members. The West European Union represents, therefore, a more closely bound group of countries within NATO, although they are included in its general strategy.

This can give rise to great legal complications and create absurd situations, due to which purely legal analyses of the treaty texts would be of little value. This state of affairs shows that the development of NATO has been keeping in step with the development of international politics, independently of the limits set by the Treaty. It further shows that NATO is today an entirely different organization from that contemplated by its initiators in 1949.

PARLIAMENTARY LIFE

Milun IVANOVIĆ

State Counsellor of the Federal Institution for Economic Planning

AGRICULTURE IN 1955

THE problem of food has been brought about by the development of our economy as a whole and the changes of social structure of population, on the one hand, and by the stagnation of the agricultural production, on the other, coupled with great fluctuations especially in the production of wheat.

A low and fluctuating output is the basic characteristic of our agriculture. The Social Plan for 1955 endeavours to make further use of the economic instruments to stimulate positive trends which are beginning to show and to increase investments towards the development of agriculture.

It is to be noted that greater quantities of artificial fertilizers shall be available at very favourable prices. It is estimated that the demand for artificial fertilizers will amount of these subsidies in 1955 will be increased to some double the quantities of artificial fertilizers to be used during this year. Industry will be subsidized in order to enable it to sell artificial fertilizers at a reduced price. The total amount of these subsidies in 1955 will be increased to some 13,6 billion dinars as compared to 6 billion in 1954.

The implementation of agricultural development programmes has shown that, in addition to the credit system and ordinary budget resources, some other means are required the use of which should be much more elastic than the former. The Social Plan provides that the Federation, the People's Republic and the People's Councils are under obligation to create special funds to increase the agricultural production. The total amount of these funds will be about 3,700 billion dinars. These funds will be used to pay bonuses for the production of good quality seeds and for the building of sorting centers to separate seeds from waste and disinfect them; to finance the building of experimental stations; to propagate a more extensive use of crop rotation; to increase the areas under leguminous plants; to make a greater use of artificial fertilizers; to institute various services which will be of help to the farmers; to pay bonuses to those who raise thoroughbreds; to build silos where green crops will be pressed and kept for fodder, to award prizes to successful farmers, at agricultural exhibitions and fairs, to organize stations for artificial semination, etc. All that was financed in the past out of budgetary resources. From this year on, these expenditures will be financed not only out of regular budgets, but out of these funds as well. Therefore, the districts, the People's Republics and the Federation itself will elaborate plans (taking into account the technical problems we just mentioned) the implementation of which will be financed by fund resources.

In the course of this year special attention will be paid to the development of a network of centers for the protection of plants from cattle diseases and plant diseases. These centers will see to it that the Law on the Protection of Animals and Plants recently enacted by the People's Assembly, is implemented. Special attention will be devoted to the improvement of the equipment of the already existing centers in order to enable them to carry out their research work with modern methods and to give advice to producers without any unnecessary delay.

Investment and credit policies will enable the agricultural organizations and individual farmers to increase their productive capitals. It is true that the available resources are still limited so that investments will be made only in those fields which can quickly lead to an increase of production. Nevertheless the melioration works already under way will be financed; they include the drainage and melioration of an area covering about 140,000 hectares and the introduction of an irrigation system over an area of some 40,000 hectares. New melioration works will be also financed. The building up of the food-processing industry, slaughter-houses, cold-storage rooms, mills, silos, sugar plants etc., particularly small plants to be run by co-operatives, represent another important factor in the development of our agriculture. During the present year the means allocated to this industry will be greater as compared with last year.

The following table shows the financial resources which will be spent this year for the development of our agriculture as compared with last year:

	1954	1955
	(in millions of dinars)	
General investment funds	14,450	16,000
General investment funds for the food processing industry	6,800	7,600
Subsidies to industries producing articles for farmers' use	6,000	13,600
Funds for the agricultural development	—	3,700
Total	27,250	40,900

This table shows that the resources which the community will place at the disposal of agriculture will be greatly increased. It is to be expected that the resources of agricultural producers and of their organization, as well as those of the People's Republic and the People's Councils will also be greater than those invested last year.

The problem of the marketing of agricultural products in our country has to be solved, at least partly, during the current year. The very fact that we are going to build up and modernize the food processing industry is indicative of the fact that the turnover of agricultural products will be increased. But we must take into consideration three factors which will have a growing influence on the marketing of our agricultural products.

Commercial and industrial enterprises will be able to buy greater quantities from agricultural producers, thanks to free loans in seeds, fertilizers, equipment for the protection of plants and cattle, granting of credits to the producers — free of charge. This will have a great influence on the agricultural techniques and the quality of farm products. What is more important, agricultural products will be concentrated right where they have been produced, thus eliminating small producers from the market and bringing to an end the small peasant market — a phenomenon

which has long ceased to exist, except in the Balkans. The organizations of agricultural producers, especially co-operatives, will have a much greater part in the selling of agricultural products. They will be greatly stimulated by the fact that their profits will be exempted from taxation.

And, finally, bigger investments will be made in commercial enterprises dealing with farm products. This is just the beginning of the modernization of this branch of trade.

Radomir LUKIĆ

CODIFICATION OF THE YUGOSLAV LAW

CODIFICATION is of notable significance for the development of the individual legal systems. Although it is not indispensable, there being legal systems the very character of which precludes codification (the Anglo-Saxon legal system for instance) nevertheless the majority of the best known and most developed legal systems both ancient, feudal, and bourgeois, used codification as the highest form of legal creative achievement. Thus there are several well-known codifications in history, for instance that of emperor Hamurabi — which was carried out in Mesopotamia (Babylon) about 2,000 B. C.; that of Emperor Justinian in Byzantium by which the Roman Law was codified in the sixth century AD; the legal code of the Serbian Emperor Dušan in 1349; Napoleon's Code in 1804; and the Austrian code of 1811.

The term „codification” connotes the enactment of a body of laws, so called codes or codices, which cover the entire law system of the country concerned, or at least its principal branches. These codices are elaborated according to the existing series of individual laws and other regulations, as well as current usage and practice, and invest the former imprecise, unsystematized, and often contradictory legal regulations with order and system; they also, to a lesser or greater extent, introduce some new principles. Codification can be revolutionary when aiming at the abolishment of the old law and the formulation of a new legal system, or conservative, when only providing a more precise and systematic formulation of the existing laws. As a rule the former mark the beginning of a revolutionary phase in legal development (the Napoleonic Code, the Soviet Legal Code of 1928 for instance) while the second usually occur after a long period of development of a particular legal system (Justinian's Code etc.).

Apart from replacing a large number of unsystematized and unregulated legal acts with indefinite, vague, contradictory, inconvenient, etc provisions which inevitably leave many gaps in the legal system, codification is often extremely useful as it replaces disorder and vagueness in the legal system by order and system, thus consolidating the sociopolitical system which created and protected the former. Beside, codification, particularly revolutionary codification, largely builds the legal system anew. Another particularly important aspect of codification is that by condensing the legal provisions in a single extensive act, the legal code must necessarily summarize them and draw the maximum number of general principles and ideas from them. In this way the general characteristics of the legal system concerned are better and more clearly formulated and its links with the socio-economic and political system of a given society better defined, thus enabling the essential functions of law in society to be more clearly discerned. By defining the legal norms, codification provides a basis for the realization of legal security in society, which is an indispensable condition for the peaceful and regular development of the social process in general.

We will not deal further with the advantages of codification — they are obvious enough, — as the difficulties

The fact that there will be more industrial products on the market will also contribute to the increase of agricultural production.

As a result, and thanks to many other positive factors, one can expect that the agricultural producers and their organizations, who will be able to make their own decisions without administrative interference and to benefit from the help of the community, will greatly increase the productivity of agricultural labour.

involved by the latter should also be stressed. Two conditions are of paramount importance for successful codification: a sufficient degree of development and stability in the socio-economic, political and other relations. If these relations are not developed there is nothing to codify, and if they are not stable enough, codification is absurd as it would become useless tomorrow. Second, legal theory, technique and practice should also be sufficiently developed, and there must also be a developed legal system with a series of legal concepts, principles and institutions through which this system will be formulated and summarized in a single homogeneous code. Codification is impossible as long as these technical legal means remain insufficiently developed and defined, and the partial individual laws and other minor legal acts without definite legal norms must be retained.

In view of these circumstances it would seem that revolutionary codification is virtually impossible, as it is assumed that revolution precludes the existence of a stable and developed social system and legal conceptions. However, experience has shown that such a view is incorrect. Revolution also has its phases of development and stability, while the relations and ideas subsequently consolidated by the latter can already be created in advance. Finally, revolution does not last only a second, and if a decade or two elapse, it does not mean that the revolution is finished and that codification is not revolutionary, while the necessary conditions for codification can be created in the meantime.

In Yugoslavia today, after well nigh a decade of revolutionary development, the problem of codification is all the more acute. It is true that significant headway has already been made in this field, and that constitutional and family law as well as criminal law and procedure have already been codified. In spite of this progress however, there are still several branches of law which require codification where there is a vast number of minor laws, decrees and other legal rules, or no regulations at all. This is primarily the case of the so-called civil and economic law (the laws covering property and economic relations) which regulate the question of ownership and other property rights, i. e. the very foundations of the socio-economic system. It is interesting to note that codification was carried out in the above mentioned fields without provoking any major discussions, while the question of codifying property law immediately became a subject of lively discussion. This is mainly due to the fact that no major revolutionary changes took place in the fields thus codified, and because they were soon stabilized and acquired a definite and precise substance. However, the most revolutionary changes occurred in the economic system, and consequently in the property relations which have still not been sufficiently consolidated, and are still developing. Consequently the corresponding legal conceptions and categories through which this new situation would be formulated in a legally adequate manner have still not been elaborated to a sufficient degree. This also called forth the discussions on the neces-

sity, possibility and manner of codifying property rights. Although these discussions have lasted several years already, they have become especially lively since the preparations for the codification of this legal branch were recently initiated by the Federal Executive Council. The problem of codification was likewise one of the principal subjects of discussion at the first congress of Yugoslav jurists, held in the beginning of October 1954.

The question of codification acquired ever greater importance. Some views were advanced that in principle codification is neither necessary nor possible in socialism and under a socialist legal system, and that not only it would not yield any benefit, but it would also be detrimental. Socialism is a system which develops continuously at an unusually rapid rate. Every codification would be impossible under such conditions as it would even impede development by consolidating relations which would eventually have to be outgrown. It is also important that socialism develops in an entirely different way than the former social systems which carried out codification. Socialism develops towards the withering away of every state and every law. Codification, on the other hand implies the artificial consolidation of law. The advocates of this opinion recommend that legal development be abandoned to legal practice, the rulings of tribunals, primarily those of the Supreme Court. The courts would, in their opinion, be in the best position to adapt themselves to the rapid development of law and perceive its requirements as they are confronted by the problems of everyday practice.

The opponents of this opinion contend that in spite of the rapid development of socialism there are nevertheless stable phases in its development where codification is not only a positive but also indispensable factor of social development. On the other hand, although socialist law is condemned to wither away, this process is very slow, and while existing, it must avail itself of the most developed technical means, i. e. codification. It must be admitted that the arguments in favour of codification in socialism prevail over those against it. For this reason most jurists reject the views on the uselessness and impossibility of codification in a socialist system.

The advocates of codification are confronted by the question whether the necessary conditions for the codification of economic law already exist today. Some consider that this is not yet the case, and that premature codification would do more harm than good. They affirm that the new economic system only came in force a short time ago, and that the experience gained therefrom has not been sufficiently studied, nor the principles and means sufficiently ascertained. New problems are discovered every day, and the respective solutions devised. Besides, legal theory and practice are far from having finally settled and clarified even the most important questions relating to the creation of adequate legal concepts and categories. The implementation of so-called social ownership and right of management is a typical instance in this context. Views on this problem range from the total elimination of the concept of ownership from the legal system and its substitution by the so-called right of management, to the total identification of the concept of social ownership with the classical concept of private ownership and the demand that this concept be taken as the basis of the entire codification. The exponents of this opinion consider that it is impossible to approach codification at all with such an unresolved fundamental theoretical and legal practical question, as the former requires a well coordinated and stable legal system which will not be contradictory and where all elements will be in harmony. It is therefore necessary to wait a little until codification is approached; until then, it is necessary to work intensively, on the one hand, on the study of the economic system and its links with the legal system, and, on the other hand, approach the formulation of the corresponding legal concepts which could adequately formulate the economic system and be sufficiently coordinated into one entity.

On the contrary, the advocates of codification consider that the latter is not only necessary but also possible, even urgent. True, they contend that the economic system is still not fully developed and that it will continue to develop while legal concepts and theoretical questions are not wholly clarified yet. But it is most important that the foundations of the economic system are laid at least for some time to come and that they further develop on these foundations, while broadening and completing them at the same time. These foundations are social ownership of the means of production, workers' self-management in economic organizations, the status of body corporate of economic organizations,

market economy, independence and autonomy of these organizations from the government administration etc. It is these foundations that codification should guarantee and protect. As for the theoretical and technical legal disputes, there can be no doubt that although many questions in this respect have not been finally settled yet, many of them will be settled in the process of codification. And if we again take the problem of public ownership as an example, in spite of the existing different views, there can be no doubt, as stressed by the advocates of prompt codification, that universal agreement exists on many vital issues, as for instance, that social ownership, in spite of certain legal similarities, is still fundamentally different from the classical concept of private property, and that regardless of the place assigned to property, the role of the right of economic organizations to manage social means of production should be particularly stressed. Moreover, they declare that although codification is an urgent necessity and should be carried out, it does not imply that efficiency should be sacrificed to promptitude. Promptitude is a relative idea and implies the maximum speed provided these problems are thoroughly examined.

Furthermore, the champions of rapid codification advance a series of reasons in favour of such codification. The principal reason is that the new economic system, i.e. the basis of socialist democracy, cannot function without codification. The mode of regulating the economic system, by means of numerous and frequently changing decrees and other regulations, in spite of notable advantages as compared to the previous situation when there were only minor, even more changing regulations or none at all, has proved untenable. Market economy and the independent existence and activities of economic organizations, which are vital elements in the new economic system, cannot function correctly without stable and well defined legal standards, coordinated into a lasting and harmonious system. Economic organizations must count with the corresponding legal regulations as with an element in their work and calculations, and if they are to be able to do so, this system must be stable. It is true that codification cannot and should not solve all, even the smallest, problems, as it would have an adverse effect and impede the further development of the legal system in this case. But this makes the determination and formulation of the fundamental principles and institutions of the economic system all the more necessary. The other principal reason for codification is that it is impossible to ensure the independence and autonomy of economic organizations both towards the State authorities, particularly administrative, and the social organizations, without it: while it is likewise impossible to develop the initiative of the workers and employees and ensure economic progress without this independence. Last, the absence of adequate clear legal regulations is one of the reasons which induce to and make possible economic crime.

There can be no doubt that the reasons advanced by the supporters of prompt codification are extremely convincing. The new economic system really cannot function properly without solid and precise legal standards. But it should also be borne in mind that extensive and detailed preparations are necessary for the fulfilment of the huge task of codification. Therefore all the possibilities should be used to ensure a prompt but strong codification. Perhaps it is not impossible to attain both aims, although they may seem contradictory at first sight. They can be achieved, apparently, only if the available forces are engaged in this task to the maximum extent and in the most intensive way.

Beside these questions, which relate to codification as a whole, there are also many others which refer to the substance of codification, and the essence of the legal regulations which it should embrace. Some of these problems could also have been perceived in connection with the unsolved question of the legal elaboration of the concept of social ownership. However, it is not possible to deal with them in so short a survey of the problem of codification in its broadest aspect.



PTT MILLS Spinners and Weavers

M A R I B O R

P.O.B. 25 — Railway station MARIBOR — STUDENCI
Phones: 22-71, 29-45 — Cable: TKALNICA MARIBOR

EXPORTS

COTTON AND SPUN RAYON FABRICS:

COTTON YARN low and semi counts, on warcopses, pincopses, and Xcopses, single and twisted

„SILVIA“ fancy checked dress and shirtings drill and drill-flannelet — „MIRJANA“ Crepe-Voile, checked „RADO“ summer pyjamas fabrics stripped and checked shirtings and dress percales — „REX“ shirtings „PLANINKA“ and „VERA“ tasteful checked spun rayon dress fabrics — „INTIMUS“ pyjama flannel — Dress and underwear flannel and fustian — Underwear croise drill, work clothes drills, Canvas narrow and wide, Pillow cottons, bed cottons and molino „TETRA“ swaddling cottons, table cottons and work head scarves

Use our fabrics of first class quality, selected, tasteful and fancy designed

„BOSNA-COOP“

EXPORT IMPORT
ENTERPRISE FOR EXPORT AND IMPORT,
SARAJEVO DALMATINSKA 2 TEL.: 27-76,
29, 52, 40-81 — CABLE: BOSNACOOP

Exports:

Fruit Pulp, Walnuts, Plums, Garlic, Coke, Honey, Brandy, Wines, Millet, Vetch, Oak-apple, Figs, National Handiwork, Livestock, Horses, Poultry, Eggs, Fresh Fruits, Swine, Sheep.

ART AND CRITICISM

Svetozar RADOJČIĆ

INDIA IN OUR ANCIENT LITERATURE AND ART

MYSTERIOUS, far away India interested much our people in the Middle Ages. Vague news about the country, its people, animals and fruits contained in the Middle Ages scarcely a grain of truth. People only knew for sure that India was behind distant Persia and that it was immense and rich. In the imagination of the mediaeval man it occupied the 'eastern part' of the world; thanks to the few navigators who sailed to India it was certain that the sun shone there in the same way 'as with us'. In this strange mixture of fancy and imagination, which appeared for centuries in geographical works of the Middle Ages, India was the most remote from the real world. Because of this particular quality being 'a dreamland', India was, on the whole the same in all the literatures of the European peoples in the Middle Ages.

Fantastic India was not a creation of the naïve ignorance of the mediaeval man. Strange stories about India appeared already in the antiquity, which were to be repeated later on again and again. In the fourth century B. C., the Greek historian Ctesias wrote an uncritical, naïve and curious work about India, almost a tale, in which, in particular strange Indian animals were described. Ctesias' texts have been better preserved in the subsequent tradition than Aristotle's scientific researches on animals of the Far East. Fantastically rich men from India in the mediaeval stories were also familiar to ancient Romans. India was to them the native country of very rich men. In a Roman comedy, the prince from the tale appears as 'King of India'.

Indian motives in our mediaeval culture are rather frequent. They appear in different branches of literature and art, sometimes as a greater whole concerning India, more often, however, in fragments and in places one would least expect them.

For our ancestors, the main sources of information about India were the 'Christian Topography' written by Cosmas Indicopleustes, the Story of the Indian Empire, and the romance of Alexander the Great.

About 547 of our era, Cosmas, a merchant of Alexandria, wrote his Topography which, in its first version, consisted of only five books. India is described in the two last books which have been added probably much later, subsequently to the supplements added by Cosmas himself. Our translation from the original Greek appeared in the 15th century. The most beautiful Serbian manuscript of Cosmas' work has been written in 1649 in the monastery of the Holy Trinity near Plevlje. The India of the last two books of Cosmas' Topography belongs almost to the realm of fancy. In this Topography, monsters have been often represented and described which arose out of a crossing of real animals in the lively imagination of the author. The truth is distorted and stress is laid upon personal experience, as in sportsmen's tales. For instance, a monster is represented which resembles both the elephant and the boar; to make it more probable, the caption explains: I saw an elephantlike boar and I ate of it. The mediaeval man placed all his imagination about animals and men, about immensity and indescribable riches into India, the land of most strange possibilities.

The most complete description of this imaginary India in our mediaeval literature was to be found in the romance

of Alexander the Great, in the chapters where the campaign of India is described. Hard battles against Porus, emperor of India, are particularly described in detail. Beside various exaggerations, a detail is mentioned there which truly corresponds to real Indian life: elephants trained for combat with towers upon their back are exactly described. Of the aptitude of Indian men for war, our ancestors were informed by fragments of the Trojan War in the Chronicle of Constantine Manasses, which has been translated also into Serbian in the Middle Ages. According to this text, Indians 'with a black face' took part in the battle of Troy, led by Emperor Tavant (Tantana, in the Greek text). The 'black men', either Ethiopians, Arabs or Indians, were considered as particularly dangerous in mediaeval novels. The single combat between Alexander the Great and the Indian emperor Porus is described in the romance of Alexander the Great as one of the most dangerous moments in the life of young Macedonian monarch. It is interesting that the description of this single combat — with other names — is almost literally repeated in the well-known folk-song 'Prince Marko and Musa Kesedžija'. With great effort, by ruse, Alexander vanquishes Porus. Porus dies in this combat and Alexander enters the Indian capital, Indipolis. The description of Porus' palace exceeds all limits: its walls are of gold, the roof is golden, all the columns are of gold and decorated with pearls and precious stones. Golden statues and reliefs represent the twelve months ('in human figure'), the combats of all the great emperors etc. To give an idea of the manner in which Alexander's booty is described, it is enough to quote this detail: 10,000 lions and 20,000 leopards.

It is not only conquerors who wandered in this land which glittered with gold and suffocated in its riches. According to some apocryphal stories, even the Apostles went to India. To the naïve authors of these stories, India was, as a heathen land, a center of grave sins against one's fellow-men. The poets of our folk-songs, in composing their own Persian letters in order to scourge the vices of the native milieu, made use of poetic freedom and placed the immorality of the subjugated Serbian population into India, the land of malediction. This unchristian India is a hard field for the Apostles. According to a Serbian manuscript from the 14th century, the apocryphal life of St. Thomas contains a detailed description of the way in which the incredulous Apostle converted, with many difficulties, Indian people to Christianity. Thoroughly invented stories about the experience of St. Thomas in the East were familiar already to our ancient writer Theodosius, who compared the activity of St. Thomas in India to the life of St. Sava on Mount Athos. Thomas' journey to India is described also in well known apocryphal stories about the death of the Virgin. In the description of the events preceding the funeral of the Virgin, it is said that Thomas was late because he was far away in India. As all the Apostles — according to the same story — had at their disposal the quickest vehicle, the clouds; they flew back and arrived in time; only Thomas was so far away that his cloud was late for the funeral. Still — this story goes on inventing — Thomas met the Virgin in the air at the moment of her Assumption. The episode of Thomas' journey from distant India has been often represented in our frescoes from the 14th century.

In both geographic and entertaining works of mediaeval literature India has been described mostly by people who knew little about this land and invented pretty much. Much more interesting are the original elements of Indian culture, which reached the Mediterranean world in the Middle Ages.

The rich Indian literature appeared early also in Europe in the Middle Ages. Parts of Panchatantra and the complete life of Buddha, in the form of the life of St. Barlaam and Josaphat, came into Serbian literature from India.

Through the Byzantine literature we received a collection of didactic stories entitled 'Stephanit and Ichnilat'; they are parts of Panchatantra, in which the educator of the sons of an Indian emperor tells didactic stories to his pupils. The extent to which these stories proved interesting to our people is evident from the fact that even in the 18th century, Matija Reljković imitated them. Of course, he did not do it in accordance with our mediaeval texts, but in accordance with a French translation from the Persian version of the same work. Different stories from Panchatantra have also been separately translated from Byzantine texts into Serbian. The story of the serpent, in a collection of the Despot Stephan Lazarević, is exactly the fifth story of the third book of Panchatantra.

The most interesting borrowing from India in our mediaeval literature is at any rate the life of two saints who never existed, the life of St. Barlaam and of his disciple Josaphat.

An article in the "Journal des Débats" of July 26 1859 caused a great sensation among cultured people of that time. Edouard Laboulaye, a writer who was much interested in our literature and translated our folk-stories, pretended that the popular mediaeval legend relating to the Christian saints Barlaam and Josaphat was after all the life of Buddha. Subsequent researches showed that Laboulaye's assertion is true. An Indian book relating to Buddha had been adapted to the needs of the Christians, probably in the 6th century. Owing to an ordinary plagiarism, Buddha appeared in the Christian calendar, with the Orthodox as St. Joasaph, and with the Catholic as St. Josaphat.

Even in the Christian legend, the life of Buddha remained on the whole unaltered. This legend tells how the Indian emperor Avenir had a son named Josaphat, how the young prince, influenced by his master, the hermit Barlaam, began to hate this world, and how he himself became a hermit after his father's death.

In the Middle Ages, the didactic stories told by Barlaam to the prince were particularly popular; they have been often copied separately, as independent texts. The stories from this legend of Indian origin were introduced into nearly all the literatures of civilized peoples. The legend of Barlaam and Josaphat has been translated also into ancient Slav. To the Serbs, the story of the Indian prince was familiar already at the beginning of the 13th century. The frescoes in the principal church of the monastery of Studenica show the figures of the two principal heroes of the legend of Barlaam and Josaphat. The recently discovered inscription has shown that St. Sava was particularly interested in the painting of the church of the Virgin in the monastery of Studenica. The presence of 'Indian' saints is easily explained by this fact; St. Sava wanted evidently to show in the company of great saints represented in the central part of the church a monk of royal blood, because he himself was a prince.

One hundred years later, in 1309, in the frescoes of the cathedral at Prizren, there appeared again a scene from the legend of the Indian prince. On the second floor of the bell-tower of the cathedral at Prizren is painted an unusual scene which looked quite puzzling at first sight. On the thin branch of a tree a man is hanging upon whom rushes a phantastic animal, a unicorn. This man in danger is described in detail in a story relating to the legend of Prince

Josaphat; the same man hanging on a tree, a symbol of the 'transitoriness of pleasures of this world', is represented in the great basilica of St. Demetrius at Saloniki.

Stories from the legend of the Indian prince spread particularly by means of illustrated, commented psalters. The same scene which has been represented in the cathedral at Prizren is to be found in the famous Serbian psalter of Munich from the end of the 14th century. This scene appears later in Russian psalters from the end of the 14th century, as an illustration of the psalm 143.

Buddha's life, in this Christianized version, became at the end of the 14th century the favourite model of hesychastai, monks who belonged to the strongest religious movement in the late Byzantine Empire. The famous hesychastes, polemic and writer, Gregorius Palamas, was a particular admirer of St. Josaphat. In the church of St. Demetrius at Saloniki, one fresco representing Gregorius Palamas in company of the holy prince Josaphat has been preserved. John Cantacuzenus, Emperor of Byzantium and known writer, also a protector of Palamas took the name of Josaphat when he became monk in 1354. The last of the Nemanjides, Prince John, Emperor Dušan's nephew, was also inspired by the example of St. Josaphat. He became monk in 1381 under the name of Josaphat.

A miniature in the manuscript of a work of the emperor John Cantacuzenus, now at the National Library in Paris, shows best to what extent Buddha, as the Christian hermit Josaphat, was revered in the second half of the 14th century in the Christian East. This Paris manuscript contains a double portrait of the author: within the same frame John is represented, at left, as the Emperor of Byzantium in imperial robe, and, at right, as the monk Josaphat in the modest black gown of a hermit.

It is rather difficult to understand now that a borrowing from Buddhist literature was able to inspire men who created the history of their own times, as monarchs, polemics and writers.

Indian motives in our mediaeval culture are quite varied. The naively depicted figure of the Emperor Porus, inspired by the romance of Alexander the Great, in the monastery of Temska inspired folk-stories. The 'tree of life' in the cathedral at Prizren, borrowed from the stories of the life of St. Josaphat, influenced at all events the spiritual life of citizens of the ancient capital of the Nemanjides. The most active minds of the late Byzantine literature were interested in the complete text of the legend of Barlaam and Josaphat.

If it is ever possible to speak of 'fruitful illusions', India in our mediaeval literature was really a source of curious inspirations which influenced the decisions of important historical personalities and which fecundated the imagination of writers, painters, poets of folk-songs and folk-tales.

The tale about India grew in the imagination of all the European peoples, from ancient Greeks onwards to the end of the Middle Ages. This illusion which crystallized for centuries, was embellished and exaggerated in the domain of art, it was a constant hyperbola. In the early days of modern European culture, in the Middle Ages, it was the land of every possible poetic freedom, exactly that land of which the 'guslar' sings to our peasants:

I shall bring you to India
Where the mint grows up to the knees of horses
And the clover-grass up to the shoulders,
Where the sun never sets...

Without differing much from the others in exaggerating India's strange particularities, our people, however, described it in their own way, as a paradise of shepherds. So it happened that the India of our ancient literature and art resulted, in its original and natural end, in the India of our folk-songs.



„14 OKTOBAR“

KRUŠEVAC — YUGOSLAVIA

Factory of Building and Mining Equipment

Telephone: 38 and 141—Telegrams: „14 Oktobar“ Kruševac

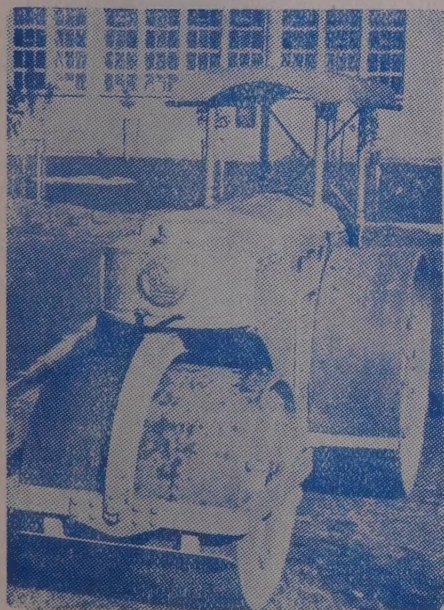
MANUFACTURES

ALL PURPOSE MOTOR DREDGES

with scooping buckets up to 1 cubic meter
powered with „MERCEDES“ 100 HP Diesel motor
LONG LASTING
ECONOMICAL
UNIVERSAL

Twelve ton MOTOR ROLLERS

powered by MERCEDES 36 HP Diesel motors
CONSTRUCTED IN ACCORDANCE WITH THE
MOST UP TO DATE PRINCIPLES
THRIFTY
SUITABLE FOR ALL TYPES OF GROUND



ROTATING CONCRETE MIXERS of 250 liters Electrically and Diesel
powered With pneumatic tyres and mechanical stabilisers
HIGHLY ECONOMICAL
SOLID CONSTRUCTION
EASY AND PRACTICAL HANDLING
EXTREME MOBILITY

Delivers: EQUIPMENT AND METAL STRUCTURES FOR MINING AND
BUILDING INDUSTRY

In preparation: 8 and 15 ton CATERPILLAR TRACTORS BULDOZERS
ANGLEDIZZERS UNIVERSAL DREDGES WITH BUCKETS
OF 0.4 m³ and 0.75 m³

Belgrade office: Francuska Ulica 37a Telephone: 22 534



JUGODRVO

TIMBER TRADE CORPORATION

Established in 1946

BEOGRAD, TRG REPUBLIKE No. 5

Cables: Jugodrvno, Beograd

Phones: 21-794, 21-795, 21-796, 21-797

Exports all kinds of timber and wood products. Offers and buys all sorts of wood on the home market. Concludes transactions with foreign dealers on behalf of producers.

Our staff is experienced in all export business and we maintain commercial contacts throughout the world

Offices at home: Zagreb, Sarajevo, Rijeka

Offices abroad: Düsseldorf, Milan, Vienna, London

Agents in: Great Britain, Italy, Holland, Greece, Turkey, Egypt, Israel



JUGODRVO